THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Pure religion and undefiled before God the Father is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world" (JAMES 1: 27).

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OBEDIENCE TO DIVINE COMMANDS.*

PRESIDENT CHARLES W. PENROSE.

I THOROUGHLY enjoyed the meeting this morning. I hope I shall enjoy the meeting this afternoon, and particularly, that while I speak to you I may be led by the Spirit which was here this morning and prompted the remarks that were made, and which the Lord has blessed me with many times, at home and abroad, when it has become my duty to stand up before a congregation.

I am suffering from some disabilities which are very unpleasant to me personally. They are of physical character but I am not sick abed. I am thankful indeed that I am able to be present this afternoon and look upon this vast congregation. I wish I could see you clearly, as I used to do in times that are past, but my eyes are about worn out, I think, and I do not have any faith that I shall recover the keen eye-sight which I enjoyed for so many years; but I am thankful to God this afternoon to be present.

I was grateful this morning, with all my soul, in listening to the remarks that were made by our brethren who spoke by the Spirit and from their hearts. I think we are able to tell when a man talks from the heart or merely from the brain. Some men who are accustomed to public speaking can roll out a very fine discourse or oration or lecture that comes from human thought, and it is subject to human errors, very often, and we can detect them; but when a man speaks under the influence of the Holy Ghost, the Comforter, the Spirit of Truth, the light that comes from God to the soul of man, there is something about what he

*Discourse given Friday, April 6th, in the second session of the annual conference, held in the Salt Lake Tabernacle.

says that goes to our hearts, not only to our ears but it goes down into our inward being, and we are fed with the bread of life and we are nourished thereby and we carry away with us, when we go home, or wherever we go, the influence of it. It clings to us. It not only rings in our ears when we hear good sentences, but the spirit of it goes down into our inward being and we are refreshed and revived and fitted for the duties that devolve upon us as servants of the most high God.

One of the speakers said that this was one of the most wonderful organizations on the earth, all of which is true, but a word more might be added—that it is *the* most wonderful. It is so, because it is different from anything else organized on earth in the shape of religion. There are many differences between our views, doctrines, and principles, and our way of doing things, and the various religions in the Christian and the heathen world, but there is this great difference; everything in this Church *is* as directed by divine revelation. One of the brethren alluded to the manifestation of God, the Father and the Son, to the Prophet Joseph in his boyhood—something which he relates himself and which we can read in the book called the Pearl of Great Price, that contains a great many things that we all ought to give heed to and understand. There are revelations in that little book that came direct from the Father through Jesus Christ His Son, to Moses, long before He gave the law on Mount Sinai, which were revealed to him in vision; and the same visions that He gave to Moses were given to the Prophet Joseph, I think about June, 1830. They are of great moment and they contain great and glorious principles and promises.

One thing clearly revealed in that which God gave to Moses before He gave him the Mosaic law, as we call it, was the point that what God calls men to and ordains them to and reveals unto them is His word and that it shall abide, and that it is different from that which comes from man only. He does not accept just what man may choose to offer Him, either by way of sacrifice or by any other way. That which He ordains, that which He reveals, that which He commands is God's religion that comes to us, and *that* we should observe and obey. It is all right for all the inhabitants of the earth, according to their own notions, to breathe out their desires to the Lord and to offer to him what they think is good for them to offer; but the Lord instituted sacrifices in the early times, and when our parents were driven out of the Garden of Eden, Adam was told to build an altar and offer a sacrifice to the Lord, which was to be from the firstlings of his flock. Adam was tiller of the soil, as well as keeper of flocks, but that which the Lord commanded him he did without question. When he was asked by the angel of God (so we read in that vision to Moses) why he did that, he said he did not know, but he did know that God had commanded it. That was enough

for him. Then the angel explained to him that this sacrifice that God commanded him to offer was in the similitude of the great sacrifice to be offered by the Only Begotten Son, Jesus the Christ. That was the name given to him by the Father, we are told. So Adam did that understandingly; so did his son Abel; so did Seth, and so did others of his posterity, away down to the time of Enoch, Abraham, Isaac, Noah, Jacob and Moses. This was offered in the way that God ordained, and therefore it was acceptable in his sight.

Now in these times in which we live, God has spoken again from heaven. For a long time there had been no direct intercourse between the Father and the Son and the inhabitants of the earth, by way of commandment and revelation. They were left, to a large extent (after they departed from the Gospel that His Son revealed) to their own devices; and so confusion came into the world and "darkness covered the earth and gross darkness the people." In the midst of this, many of them thought they had great light, but that which they had came from their own reflections, to a large degree, and communication was not kept up between Deity and humanity. Now, when the Lord revealed himself, as he most certainly did, as testified to this morning by the brethren—and I add my testimony that the Father and the Son did manifest themselves to the boy Joseph in the grove near his father's house, where he went to offer for the time a vocal prayer to God—and when he called upon the Father and asked him which of all the different religious sects he should join, the Father turning and pointing to his Son, said; "Joseph, this is my beloved Son. Hear Him." That was the word of God the Father to Joseph the boy. That is the word of God to the whole earth to-day. It has come to us and we should remember it. It is what His Son Jesus Christ reveals, and the representative of the Father, that we are to receive. And so, all the revelations that have come to us, as referred to this morning by President Grant, and that are contained in the Doctrine and Covenants, which is a collection of revelations from the Lord, have come through Jesus Christ. "Hearken to the voice of Jesus Christ, the great I Am, whose arm of mercy hath atoned for your sins," is the opening phrase in many of those revelations.

(TO BE CONTINUED.)

THERE are two marked occasions for speech, however costly, in religious things. The first of these is when Christ needs testimony. When the faith of Christ is imperilled, when doubt is casting a haze over the great certainties of the Christian faith, when trembling hearts are becoming despondent over the progress of the kingdom, then the men who have seen Christ's glory are called upon to bear witness to it.—W. M. CLOW.

NATIONAL AND INTERNATIONAL IMPLICATIONS OF THE U. S. PROHIBITION AMENDMENT.

Rev. Clarence True Wilson, D. D.*

Propaganda is a very significant word. When it indicates the crystallizing of patriotic sentiment, the solidarity of intelligent action, either religious, political or military, it is impossible to measure its meaning or its far-reaching implications. This was demonstrated during the World War when all the currents of public opinion were brought under high control, the fighting strength of the nation centralized, the wealth of the people placed under tribute, and the menace of anti-American agencies cowed into inactivity and silence. But this art can be used by evil men as well as good and we have seen the utmost that it can do in the anti-prohibition movements that have been startled as in the last three years.

1. First, the country was told that the long haired men and the short haired women, having put prohibition over while the Wise Ones were not looking, now had an amendment to the Constitution forbidding the raising, selling, or use of tobacco. The fact that no such law was ever formulated, much less presented, did not discourage them in the least. They told it until millions believed it, and they continued to repeat it until they almost believed it themselves.

2. They then declared that the W. C. T. U. was going to offer an amendment forbidding coffee and tea, but this overdid the matter and was causing a reaction when a new story was sprung.

3. It was the old libel of New England, written by a Rev. Samuel Peters, a Tory minister who was expelled from the American colonies for his anti-Revolutionary sympathies, who got out a book of calumnies against New England and especially the Connecticut Colony. This man actually asserted that the waters of Bellow's Falls were so compacted by induration in passing through the solid rock walls that they became so hard that one could not insert a crow-bar into them. The acceptance of this story proved that his century was not exactly a scientific age. He told fifty things equally as false about the laws of New England and labelled these imaginations "Blue Laws."

The wets are trying to excite the American people against so-called "Blue Laws," when there is not such a law proposed in any State of the Union, and no one of them has ever been presented to Congress or formulated by that body.

4. The next wave of propaganda was to come at last Fall's election, when it was expected that an overwhelming sentiment

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for light beers and wines would sweep all the drys out of Congress, and out of power in the several States, and elect only those who were in harmony with the beer and wine modification of the Volstead Act.

But we came through the election of November 7th with as many dry victories in hotly contested campaigns as ever; and instead of having a wet Congress we have actually re-elected in the Lower House 224 bone drys, and re-elected only 79 wets, or damps. We have elected 72 new pronounced dry members of the Lower House and at the utmost only 54 possible wets; and have a net gain of three more votes upon our already overwhelming dry majority in the Senate; while Ohio, always a pivotal state, rolled up a 187,000 majority against beer and wine, and buried the wets under an avalanche of prohibition ballots. California, the boasted wet State, the home of the wine interests, has passed the bone dry Wright Bill by a majority of approximately 48,000. Though Volstead was defeated by a combination of two parties against his one, a bone dry prohibition preacher comes into Congress to take his place, which is not quite a victory for the wets; while Ohio has removed Pomerene, a damp United States Senate, and made place for the leader of the drys, Simeon D. Fess, in the United States Senate, elected a bone dry Governor, and the author of the dry laws under which she has been governed, Mr. Crabbe, as the Attorney General of the State.

As I survey the situation, wherever a wet representative was elected or a wet measure passed, instead of its signifying a change of sentiment, it will be found that the results came directly from an already wet State or subdivision thereof, and did not signify a change for the worse in a single instance, but only the continuance of damp weather in Massachusetts and New Jersey, while the overwhelming vote of California and Ohio indicate tremendous gains for our cause.

That this is not an eccentric view of this election's results is indicated by the following letter: "The White House, Washington, D. C., November 16, 1922. My dear Dr. Wilson: The President has received your letter of November 9th. He asks me to make an acknowledgment and to say that he accepts your analysis of the election results as the correct one." Signed, "George B. Christian, Jr."

The lesson to the drys of the recent election is that if we want to make the country distinctly dry we must begin now an educational campaign that shall be as thorough as that by which we won Prohibition. . . .

We have a mission and a message to all lands. We shall demonstrate that a nation can live, grow, prosper, educate its sons and daughters, run its government, and pay its war debt without the aid of one tainted dollar of liquor money in its treasury. The United States is "called" to make that demonstration before the

world. And the nations need that lesson. They can never get Prohibition till we have answered the manufactured falsehoods about America's failure to make good her reform. America is not failing and the world must be made to know it.

Those near-sighted editors on both sides of the water who tell us we should keep out of Europe's domestic problems should have said that to the liquor traffic, to the pro-liquor press, to the subsidized authors and historians now making big money for vilifying their own country in foreign ports. If the wets have a right to go to every land to misrepresent America in foreign ears, the drys have a duty, patriotic and moral, to go and defend her.

The latest problems in enforcing prohibition are: First, with reference to foreign embassies in this country.

Second, with reference to our own ships, docks, wharves, harbors and waters within three-mile limits.

Third, with reference to our right to police the high seas to prevent rum smuggling or the connivance of any foreigners with the criminal element of our country or the co-operation of foreign ships with our bootleggers in violating our law. . . .

We call attention to the fact that after Great Britain had outlawed the slave trade, she had the courage to apply her national doctrine to her ships and to the high seas. She not only enacted that no British vessel flying a British flag should carry a slave, but entered into agreement with other nations to send warships to patrol the African coast and to co-operate in the attempt to punish and suppress the nefarious traffic in human beings. Great Britain would not tolerate that slave ships should enter her waters and continue to hold their cargoes in subjection; and British courts ordered that any slave who had once set foot on British soil was ipso facto free. Having come within the jurisdiction of the British Empire they were emancipated forthwith.

Great Britain put through another reform which reminds us of the one we are securing. It used to be the custom for dishonest shipowners to insure their cargoes and hulks of unseaworthy ships, overload them and then send them out on the high seas to sink, collect and pocket the big insurance and forget about the drowning of the crew. A philanthropist, a member of Parliament, Mr. Plimsoll, urged upon his party, day and night, a law that would stop this crime. The measure known as the Plimsoll Act was eventually adopted, prohibiting vessels loading to a submergence over their load-line mark painted on the side of the ship—the "Plimsoll line." But this law was applied by Great Britain not only to British ships, but to the ships of all the nations coming into British ports. To save the lives of her sailors she would not let any overloaded vessel go out of her harbor, and to save any unfair competition with the ships of other nations which had no

such law, she made them conform by refusing them entrance into any dock or harbor if they were not loaded according to her legal provision.

Great reforms make new precedents in international relations.

There are other instances. We have practically controlled foreign shipping in our docks and harbors. We passed a maritime law that every emigrant brought here should have a certain air space in which to breathe, and any ship loaded with passengers beyond that designated limit was forbidden the rights of our harbors. Even the Italian immigrant ships were required to conform to United States law, and if they crowded beyond that limit we did not permit them to land a single immigrant. America thus controlled the internal arrangements of Italian ships in accordance with our national ideals. Again national reforms made new international precedents. . . .

It is a cause for joy that our President has decreed that wherever an American ship goes, carrying the American flag, it is American territory, and is dry under the Constitution.

We think there is a lesson for the United States in these international precedents when the United States wakes up to a full realization of National Prohibition and all its implications.

Of course there is no analogy between the British suppression of the slave trade and that of regulating personal habits relating to the consumption of beverages, but there is a perfect analogy between the suppression of the slave trade and the prohibition of the liquor traffic on both land and sea. Our next step will be the consistent one when we apply our Prohibition wherever the flag goes. . . .

The Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church believes that close relations and warm friendship between the British Empire and the United States is the great hope for civilization. The convictions of these two peoples are rooted in exactly the same thing. There may be differences in international policy and will be, but these differences should be avoided where possible. This friendship, so essential to the world, should be supported by the utmost frankness. . . .

The British Government and the British people should know that the prohibitionists of the United States comprise that element of the population with a natural sympathy for the British people. Almost to the last ten thousand the men and women of colonial stock are prohibitionists. Almost to the last million the immigrants and sons of immigrants who have become thoroughly Americanized are prohibitionists.

The British Government should take action which is dictated by common sense and common decency. The American Government should take action which it has every right under international law to take, and that action should be taken without delay.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JULY 5, 1923.

EDITORIAL:

FAST DAY OBSERVANCE.

THE word *fast* is used to signify a self-imposed restraint with respect to the eating of food. Historians tell us that the custom of fasting dates back to the early history of the human race. They surmise that it was first practiced because of the salutary influence that it has on the health, and also because of the increased power such voluntary abstinence gives the spirit in holding under subjection the purely physical appetites of the body. It may be nearer the truth, however, to say that fasting originated when the Lord first revealed to man the Gospel plan, thus antedating even the law of Moses, when an annual fast-day was prescribed (Lev. 23 : 27-29).

Whatever its origin, it is significant to note that several virtues are attached to the observance of the custom. Two of these are mentioned by those who seek to find a natural reason for its adoption, and of course it follows inevitably that these and other virtues are in it if the assumption be right that God prescribed it in the beginning as a rite to be observed by mankind. All the principles associated with fasting seem to point to the fact that it produces (1) physical benefits; (2) intellectual activity; and (3) spiritual strength.

It is generally conceded that most people usually consume more food than the body requires. Over-eating clogs the system with deleterious waste products. When such a condition exists a short fast is undoubtedly useful as a means of restoring the body to its normal, active state.

A clogged digestive system is but the inevitable forerunner of a clogged brain. Mr. Upton Sinclair, who has written a symposium on fasting advocating particularly the "fasting cure," suggests that poets would write greater poetry if they but understood the merits of fasting, and then adds, "The great thing about the fast is that it sets you a new standard of health." Of course, that eminent writer has in mind a longer period of abstinence from food than that prescribed by the Church, to be observed at regular intervals, but, as an eminent Scotch physician says, "Fasting for a longer or a shorter period is often a beneficial

practice, especially in the case of those who have been living too freely.

But the struggle for existence is so keen with most of mankind that the majority find it necessary to live not too freely, but too meagerly. This being true, what virtue in fasting is there for them? We answer: the greatest of all benefits—the spiritual strength derived by the subjection of physical appetite to the will of the individual. "He who reigns within himself, and rules passions, desires and fears, is more than a king." As in eternal life, so in self-mastery, there is no one great thing which a man may do to obtain it; but there are many little things by observing which self-control may be achieved; and a subjecting of the appetite to the will, and a refusal to satisfy desire, are two of these little things. It was with the thought in mind of gaining spiritual strength that James, the psychologist, made this suggestion: "To do each day something which you do not like to do." If there were no other virtue in fasting but gaining strength of character, that alone would be sufficient justification for its universal acceptance.

But associated with this practice in the Church of Jesus Christ of Latter-day Saints is the giving of a fast-offering, the underlying purpose and far-reaching benefits of which make the monthly observance of fast day one of the most significant features of this latter-day work. There are in it, besides the benefits mentioned above, (1) all the spiritual uplift that comes from a Christ-like desire to serve one's fellowman, and (2) an economic means, which, when carried out by a perfect and active organization, will supply the needs of every worthy poor person within the confines of the organized branches of the Church.

The regularly-constituted fast consists of abstinence from food once each month, from the evening meal of Saturday to the evening meal on the following Sunday; that is, it means missing two meals on the first Sunday of each month. The value of those two meals given as a voluntary donation for the relief of those who are hungry or otherwise in distress constitutes the fast offering. Think what the sincere observance of this rule would mean spiritually if every man, woman, and child were to observe the fast, and contribute the resultant offering, with the sincere desire of blessing the less fortunate brother or sister or sorrowing child! The great Tolstoi, sensing the need of this bond of sympathetic brotherhood in Christ, once wrote that he had no right to eat his crust of bread if his brother had none. Can you not see associated with this simple act the divine principle of service as expressed in the Master's words: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me"?

I said that economically the observance of the fast and the payment of the offering, when associated with a perfect organization, contains the means of relief to every needy person in the Church.

The Church of Christ is so organized that every family, in a regularly-constituted branch, not only may be, but *should* be visited at least once each month by an official representative or representatives of the bishopric of the ward or presidency of the branch. They visit as *teachers* whose prescribed duty is to "watch over the Church always." Whenever they discover a condition calling either for financial or spiritual aid, they are expected to report the same at once to the bishop, who through the *Relief Society* or other efficient source, will supply the needed relief.

If financial help is called for, the bishop draws from the fast offering. If that fund be insufficient, then the bishop has recourse to the tithing fund. The statistics show that if each member paid his honest fast offering, there would be ample means in every ward to feed and clothe comfortably all destitute persons.

Not only that, but like all other phases of the Gospel of Christ, the principle is so comprehensive in its adaptability that it can successfully be applied to world-wide conditions, providing, of course, that it be operated through Christ's church organization. For example: In January, 1921, fifteen million Chinese were threatened with starvation. Representatives of the great Powers interested in China stated unhesitatingly that unless relief came from other countries millions of men, women, and children would die for want of food. Now, a little figuring will show that if the remaining four hundred thirty-five million Chinese who had food had been willing to donate two meals each month or their value to their suffering fellow-countrymen, every one of the fifteen million sufferers would have been supplied with one meal a day, and nine-tenths of them with two meals, without any help from other nations. And China would have been none the poorer.

In normal communities, there would always be a large surplus of offerings thus contributed. Truly, the Gospel of Jesus Christ, as applied to the needs and development of mankind—physically, intellectually, economically, spiritually—is the power of God unto salvation.

The significance of Fast Day merits a stricter adherence to this important phase of Church work by members who know its benefits, and a more careful and prayerful study by those who are seeking an efficient means of alleviating the suffering, and of allaying the discontent so rampant to-day among the discordant nations of the world.

D. O. M.

THE true calling of the Christian is not to do extraordinary things, but to do extraordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and elevates little things.—DEAN STANLEY.

A PROMISE AND ITS FULFILMENT.

Elder A. Walter Stevenson.

All my life I have had a desire to fulfil a mission. I remember attending meetings as a boy, and hearing returned elders relate their missionary experiences and say that in spite of the way they had been despised and persecuted, these times had yet been the happiest of their lives. Their testimonies thrilled me through and through, and I longed for the time to come when I should be privileged to go through similar experiences. I prepared for that time by attending my meetings regularly, by studying the Gospel, and by taking part in the various organizations whenever opportunities presented themselves. At last the call came to go to Great Britain, and no one was ever happier than I was on that occasion.

A short time before leaving home I went through the Salt Lake temple, and on that same day received a blessing from the presiding patriarch of the Church. That blessing has been a guiding light to me throughout my mission. Several days later I received a copy of this blessing through the mail. As my mother read it her eyes filled with tears. She called me to her side and read the following paragraph:

"And because of these determined efforts on thy part, thou shalt live to accomplish thy righteous desires and *fill up to the full measure the mission which was given thee at thy birth.*"

Then she told me the story of my birth. When my spirit came to this earth it was given a premature body, which was very frail. There was a hole in the top of my head, I had no finger nails, and my ankles were not fully developed; and no one thought I had enough vitality to live more than a few hours at the most. The doctor said that I could not possibly live, and that I should die at any minute. Although he was not a Latter-day Saint, he knew those people had their children blessed according to the plan instituted by the Savior, and he asked that some one be sent for to bless me before it was too late. How that dear little mother's heart ached as she saw her first child, which had nearly cost her life, apparently breathing its last!

My grandfather, a bishop in the Church, was sent for, and I was wrapped in cloths and put into the oven in an effort to keep me alive until his arrival. When he came he took me in his arms and gave me a blessing indeed,—a blessing which startled those present. With calm assurance he uttered, among other words, this promise:

"You are a child of destiny. You have a mission to perform in this life. You will grow to manhood and be called to the nations of the earth and preach the Gospel, and bring to a know-

ledge of the truth those souls who have been appointed to receive it at your hands."

The doctor was dumfounded, and so were others, but the wisdom of God showed its superiority over the wisdom of man, and the Lord had inspired my grandfather to give that blessing.

From that moment I gradually grew stronger. When I was six months old an egg could be placed on the top of my head without rolling off. I stammered terribly when I first learned to talk, and many times when I was in the lower grades at school I was able to say scarcely a word. This trouble was gradually overcome, but it was not until I was about fourteen years of age that it left me entirely. To-day I enjoy perfect health.

So, nearly twenty-one years after I had received that blessing the Lord confirmed it through another of His servants, Presiding Patriarch Hyrum G. Smith. Even though all the other assurances that I have that God is at the head of this great latter-day work were taken away, this alone would be enough to convince me of the fact that he is. No one need try to tell me that the heavens are closed. All the narrow minds in the world can not shut the windows through which come revelation and inspiration.

I thank my Father in Heaven from the bottom of my heart that I was permitted to come to earth in this, the greatest of all dispensations, the one in which the Gospel has been restored for the last time, and in which the Redeemer of the world is to come to earth and reign as King of kings and Lord of lords. I am grateful beyond words that He permitted me to remain here and grow to manhood and declare the only true Gospel to this great nation.

I believe that I sense the responsibility resting upon my shoulders as an advocate of that Gospel. There are thousands of people in the world who have never heard the truth, and they must be reached. Their salvation, the greatest gift of God, is influenced to some extent by my efforts.

Shortly after my arrival in the missionary field I had a dream. I thought I died and went to the spirit world. There I met a gathering of people whose faces looked familiar to me. They accused me in words to this effect: "Oh, why didn't you do your duty to your fellow-men while you were in mortality? You knew "Mormonism" was the true Gospel. Why didn't you try to lead us to the light?" I felt very guilty and longed to go back and have another chance, and was greatly relieved upon awakening to find where I was. From that time it has been my greatest desire to take advantage of every opportunity to explain this Gospel so that no one can consistently condemn me when we meet on the other side.

So if in this mission I can fulfill my obligations to God, to mankind, and to my loved ones at home, I shall consider that I have at least partly "*filled to the full measure*" *the mission which was given me at my birth.*

BRIEF MENTION.

Extensive additions to the Salt Lake Temple are under consideration. Plans now in the hands of the architect will bring the structure to maximum capacity possibilities, and will allow room for more than the 1500 persons who now work there daily.

It is reported that oil from a certain tree is being used with much success in the Island of Molokai, Hawaiian group, in treating the much-dreaded disease of leprosy. The bacilli which this oil destroys resembles that of tuberculosis, states the article.

Elder John A. Widtsoe, of the Quorum of Twelve, gave the following statistical comparison when speaking in the last general conference: "We have in this Church 8.6 young people attending college out of every thousand members of the Church; whereas, in the United States there are 4.9 per thousand of population attending college, . . . There are 60.6 individuals per thousand attending high school in this Church; whereas, in the United States as a whole, there are only 20.8. . . . In the elementary schools the difference is not so great, for in our Church there are 223.3 students out of every thousand of membership attending the elementary schools, as against 204 in the country at large."

The attitude against Prohibition recently taken by the President of the American Federation of Labor is not representative of American labor as a whole, according to many leaders, who resent the statements of their president, says the *Literary Digest*. Continuing, it remarks: "Many trade unionists are becoming convinced, we are told, that the transfer of capital from the manufacture of liquor has materially helped the unemployed situation. 'According to the Federal Census Reports a capital investment of over $4,000 was required to employ one wage-earner in the manfacture of liquor, compared with less than $2,000 in other industries,' and 'wet labor leaders have never been able successfully to combat the claims of the dry labor men that more men are employed in other lines, in proportion to the capital which is invested, than in the liquor business.'"

President Warren G. Harding spoke to thousands of Utahns assembled in and around the Tabernacle at Salt Lake City, Tuesday, June 26th. This fact alone should make self-blinded revilers stop and think (if it were possible) before announcing Utah as a state independent of the laws of the United States. According to the *Liverpool Post* President Harding paid a tribute to the British settlement of the United States debt as follows: "I undertake to say that no event since the conclusion of the war has contributed so much towards putting the world back on the way to stabilization and confidence in its Governments. . . . There has been too much talk of possible cancellations or repudiations of war debts. Such a programme would have wrecked the entire structure of business and faith and confidence in the obligations of governments throughout the world. There was need for such a sign of confidence in the future as the British debt settlement furnished. When the British and American Governments became united in this pledge, that their obligations would be met to the last shilling and to the last dollar, there was renewed financial confidence throughout the world."

FROM THE MISSION FIELD.

Release and Departure.—Elder Wilford G. Edling, honorably released as traveling elder in the London conference, sailed for home Friday, the 29th ult., per s.s. *Montlaurier*.

Arrivals and Appointments.—The following missionaries arrived at Liverpool, Saturday, 30th ult., per s.s. *Montclare*. For the Netherlands mission: Lafayette T. Hatch, Logan, Utah; Wayne Y. Pond, Pocatello, Idaho; and Albert G. Strange, Idaho Falls, Idaho. For the Swiss and German mission: Royland H. Merrill, Leslie R. Matheson, Joseph D. Gardner, and Erwin J. Drnk, all of Salt Lake City, Utah. For the British mission: Frederick G. Stoddard, Grace, Idaho, assigned to the Leeds conference.

Baptisms.—A baptismal service of the Hull conference was held in the Orewell Street Baths at Grimsby, Sunday, the 24th ult. A large number of saints and friends were in attendance, besides a number of the traveling elders. Eleven candidates were baptized by President Marion Rogers and Alphens Harvey. The candidates were confirmed in the evening meeting by President Marion Rogers, Elders Alphens Harvey, David D. Lamph, J. Norman Dotson, Kenneth A. Brady, and Brother Herbert F. Hall.

Changes of Conference Presidents.—During the series of spring conferences the following changes of conference presidents have been made: Hull, Marion Rogers, succeeding G. Osmond Hyde; Sheffield, Clarence L. Giles, succeeding J. W. Ernest Tomlinson; Liverpool, Q. David Hansen, succeeding George T. Patrick; Norwich, Peter Tolboe, succeeding Joseph Conlam; Manchester, Robert Warburton, succeeding Leo V. Worsley; Birmingham, Francis R. Kirkham, succeeding Edgar W. Jeffery; Nottingham, Joseph H. Valentine, succeeding A. Walter Stevenson; and Scottish, Glen A. Finlayson, succeeding John B. Cummock.

Priesthood Meetings.—Saturday, the 23rd ult., the elders of the Irish conference met in a Priesthood meeting in Belfast, Ireland. Instructions were given by President Benjamin R. Birchall, following excellent reports given by the elders.

A general Priesthood meeting of the Belfast branch was held Sunday, the 24th ult. President Birchall and Elder David L. McKay were the speakers. Many timely and valuable suggestions were made for the advancement of the work by all present.

The regular monthly Priesthood meeting of the traveling elders of the Norwich conference was held at 80 Clapham Road, Lowestoft, on Saturday, the 23rd ult. All the elders gave interesting and satisfactory reports of their month's labors. President Peter Tolboe presided and addressed the meeting.

Branch Conference.—The annual conference of the Belfast branch was held in the North Street assembly hall, Sunday, the 24th ult. Elder David L. McKay of the Liverpool office, President Benjamin R. Birchall (presiding) of the Irish conference, and all the traveling elders of the conference were in attendance. Elders Jeter L. Shepherd, John C. Bell, Edwin O. Stenquist, Richard M. Burgoyne, Harold B. Crompton, Vernon W. Maughan, and David L. McKay, and President Birchall all addressed the meetings, which were both well attended. The following officers were set apart: Elder John C. Bell, as the new president of the Belfast branch; Elder Jeter L. Shepherd, as president of the Mutual Improvement Association and chorister of the branch; Sister Margaret Church as first counselor in the Relief Society; and Brother Walter Pring as first counselor in the branch presidency. A good spirit prevailed at the meetings; in the evening session there were ninety people, over forty of whom were investigators, in attendance.

Socials.—Friday, the 15th ult., following a baptismal service, a social was held in "Deseret," London, in honor of Elders Horace W. Shurtleff, Wilford G. Edling, and R. Obra Pearce, who were recently released, and Elders Jeter L. Shepherd, Harold B. Crompton, Vernon G. Robinson, and John Walsh, who were leaving for new fields of labor. At the conclusion of an enjoyable and well-rendered program, each of the departing elders was presented with a choice volume of literature. The remainder of the evening was enjoyed in games.

Wednesday, the 13th ult., the officers of the Mutual Improvement Association of the South Shields branch, Newcastle conference, conducted a very pleasing social in the Victoria Hall, South Shields, in honor of Elder Thomas V. Phillips, who has been transferred to Wales to continue his missionary labors. The hall was filled with saints, investigators, and friends, who enjoyed the program and the refreshments provided and served by the sisters of the branch. President Ezra T. Benson and Elders William M. Harris and Walter H. Allington, Jr., were in attendance. The departing elder was presented with a leather case and some beautiful linen handkerchiefs.

A most successful farewell social was held Wednesday, the 20th ult., at 18 Carrington Street, Nottingham, in honor of Elder Kye E. C. Jorgensen, who is being transferred to the Danish Mission to labor among his relatives. There were in attendance: Conference President Joseph H. Valentine (who presided), Elders G. Rex Sutton, William M. Oswald, Fred D. Maughan, Ernest H. Capel, John E. Wahlquist, John W. Crofts, Kye E. C. Jorgensen, Percy Whetton, and Selvoy J. Boyer, and a large number of friends and saints. A very splendid program was rendered. Elder Jorgensen was presented with a very serviceable traveling kit as a token of the friendship of the saints and elders in the conference. The

presentation was made by Elder Fred D. Maughan. Several lively games concluded the evening's entertainment.

Saturday, the 16th ult., the Aberdeen branch of the Scottish conference held a picnic at Culton, on the banks of the river Dee. A tasty luncheon was served by the sisters. The picnic was the first of its kind since pre-war days.

THE WEAVER'S PATTERN.

They tell this curious thing beside
Of the patient, plodding weaver,
He works on the wrong side day by day,
But works for the right side ever.

It is only when the weaving stops,
And the web is loosed and turned,
That he sees his real handiwork,
And his wondrous skill is learned.

Weaving blindly, but weaving still,
Each for himself his fate,
We may not see how the right side looks—
We can only weave and wait.

But looking above for the pattern,
No weaver has need to fear;
Only let him look straight into Heaven,—
The perfect pattern is there.

—Anon.

DEATH.

Miles.—Sister Ann Miles died at her home in Sheffield, June 19th, 1923, at the age of 64. Deceased was born at Sheffield, England, August 17th, 1858, was baptized by Elder William W. Thomas, September 19th, 1909, and was confirmed the day of the baptism by Elder William W. Thomas. Funeral services were held Saturday, June 23rd, 1923. Interment was in the Burngreave Cemetery, Sheffield. President Clarence L. Giles dedicated the grave (*Deseret News* please copy).

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